

COMMUNICATION.

Henry Glendinning Replies to John A. McGillivray, Esq.

T. the Editor of the Watchman. SIR—Absence from home and press of business have prevented me from replying to Mr. John A. McGillivray's letter, of the 11th inst. on the "Patron movement."

Permit me to state in the first place that I only wish to place the facts so far as my name has been brought into the controversy in the plainest possible light, as I have no desire to take any part in the personal abuse that has been indulged in by some correspondents of late. I regret to see the mud throwing that has appeared in the public press, which is a marked contrast with the elections that have been fought in North Ontario for many years past, where the participants have been noted for extending that courtesy to each other that marks the gentleman.

I am charged with going over into West Victoria in the interests of a lawyer, to work against Mr. Cruess, who was a member of the grange. In this Mr. McGillivray is mistaken, as I took no part in that election whatever, nor did I in Mr. Cruess's second election, except one evening at Manilla when some of Mr. Cruess's friends put my name upon their programme to speak in his interests against my consent, with the object of placing me in a false light before the public. I trust this explanation will be accepted by Mr. McGillivray.

It is charged that I have attended the Courts of Revision in the interests of the Liberal party. Permit me to explain that I was informed by Mr. Joseph Thompson (Patron conservative) secretary of the Township of Brock Patron association, that a meeting held in Sunderland, at which I was not present, that a resolution was passed, that Messrs. R. C. Brandon, Wesley Jackson (Patron conservative) with myself had been appointed a committee to attend the courts at Sunderland and Cannington, and look after the interests of the Patrons. I accordingly attended the court at Sunderland and succeeded in having several Patrons and Patron sympathizer's names placed upon the lists, and in no case did I try, or give evidence to have any man's name struck off, whether Conservative, R. F. R. or Patron. Although neither of the other gentlemen appointed with myself attended Sunderland court, but the next day Mr. Brandon attended the court at Cannington and as Elias polling division (the one in which I live) was the last to be heard and the judge with Mr. McGillivray and others had to take the train south before the whole of the appeals could be disposed of, Mr. McGillivray made the proposition to the court, that the remaining appeals should be left to the decision of Mr. James Glendinning and myself which the court concurred in. Permit me to state without appearing egotistical, that Mr. McGillivray paid a high compliment to Mr. James Glendinning and myself, for his belief in our honesty and integrity. I trust he was sincere in his professions.

He refers to my appointment on the dehorning commission. I am somewhat surprised at this, for Mr. McGillivray has more than once expressed to me his approval of the work done by the commission and of the personnel that composed it. He is well aware that its composition was as nearly non-political as possible. In the first place the Hon. Chas. Drury minister of agriculture, was chairman (Reform.) Dr. Andrew Smith, head of the veterinary profession of the Dominion (Conservative.) Mr. D. M. McPherson, known as the "cheese king," the largest dairyman in Canada (Reform), now the Patron member for Glengarry.) Mr. Richard Gibson, president of the Short-horn Breeder's association for Ontario, (Conservative.) Mr. J. J. Kelso, who was stenographer and secretary for the commission, and who was secretary for the Toronto Humane society for six years (Reform,) and myself, who was master of the Dominion Grange, at that time, the most representative body of farmers in the Province. Permit me to state that I know nothing of my appointment on the commission until I saw it in the news-paper. Mr. McGillivray does not say there was anything wrong in my appointment, but he refers to it for reasons best known to himself, but I assure him that it in no way affected my political belief or independence.

But the burden of his complaint appears to be a dread that more of the heretofore Conservatives will vote for the Patron candidate than the old-time Reformers. If Mr. McGillivray will spare the time, I will drive him through the Township of Mariposa and canvass the votes given Mr. Campbell, I think it will dispel his fears in that point, for so far as I have any knowledge, the majority of those who voted for him were Reform Patrons. Surely Mr. McGillivray sees the insult he has offered to his old-time conservative friends in charging that a few men who have been reformers can so pull the wool over their eyes and manipulate matters so as to elect whom they may desire. When the day of election comes and the ballots are counted he will find that old-time Grits and Tories alike have stood shoulder to shoulder and marked their ballots for the Patron candidate. Yours truly, H. GLENDINNING. Manilla, March 5th, 1895.

10,000 SALVATIONISTS COMING. New York, March 10.—Harold Frederic cables from London to The Times: General Booth has returned filled with enthusiastic confidence in the future of the Salvation Army and of its industrial projects in Canada. He seems to have more doubts about the United States. About the Dominion, though, he has no reservations. He believes that he is going to astonish the globe by the magnitude of his achievements there, and apparently his plans are all cut and dried for beginning an exodus of emigrants from this side which will be one of the most remarkable of our time. He is very sanguine, too, about keeping these 10,000 colonists in Canada after he has got them there.

A LETTER FROM GREAT SLAVE LAKE.

Missionary Thomas J. Marsh Remembers the Little Girls' Sewing Class of St. Paul's Church, Lindsay.

The Women's Auxiliary to Missions of St. Paul's church, and Little Girls' Sewing Class, kindly sent a bale of useful articles to Rev. T. J. Marsh who is working among the Indians on the shores of the Great Slave Lake, McKenzie River diocese. The following letter is thanking the little girls for their kindness, and as Mr. Marsh is known to many in Lindsay, we thought his references to the work there would be interesting to many of our readers.

ST. PETER'S MISSION, HAY RIVER, GREAT SLAVE LAKE, N.W. TER., Nov. 22, 1894

To the Little Girls' Sewing Class, St. Paul's Church, Lindsay, Ont.

MY DEAR LITTLE GIRL FRIENDS,—I am just going to write a few lines to thank you all very much for having so kindly remembered me in my missionary work in this far away and lonely land. Your pretty quilt I am using on my own bed to make me comfortable in my idle hours, while I am asleep, and as for the three pieces of carpet, I am keeping them until some time when one of my dear sisters, or even possibly some one else's sister, may take a notion to come and look after my house and keep it clean and tidy for me.

Of course you all know I am living almost entirely alone here at Hay River. Our good, kind Bishop has sent me his only helper from Fort Simpson, to spend part of the winter with me, and we are the only two white men living within 80 miles of here, or to make it easier for you to understand how far away from any one we are, the nearest white man is farther away from us than Toronto is from Lindsay. As for women, I have only seen one white woman at Hay River since September 1893, and that was the bishop's wife who only spent one short evening here.

I very often think that, if you little girls who are so well off in Lindsay could only come out here for a little while and see how really poor and pitiful some of the little girls and boys of this country are, with hardly anything more than a few old rags for garments and a little rabbit skin jacket, and many a day nothing more to eat than the hind leg of a rabbit, or the head and tail of a small fish, while often not even that, I am sure you would thank your good Father in heaven, that you were born and lived in a civilized part of the world, where the name of Jesus is known and loved, and where the power of His love and influence is always felt. These poor little children often have only one single blanket to pull over two or three of them when they go to sleep, for they have no beds and they just lie down on some green brush before a big fire and go to sleep, and then when the fire goes down they wake up with the cold and get up and fix it up again, and thus they spend the long winters in poverty and misery. Oftentimes when the rabbits and fish are not very plentiful they go for weeks at a time with not even one-half enough to eat and so little clothing as well. Only the day before yesterday I was away at a camp about 25 miles from here, where there is a family living, and I stayed with them all night. There were four little girls and two boys besides the father and mother, and grandfather. The youngest little girl was a pretty little lass and took quite fancy to me. She was about six years old. I called her my little "wife" (for we call all women in the Indian language wives) and asked her to come over and talk to me. She got up and came over and sat at my feet while I patted her a little and gave her half of a small biscuit for which she gave me a kiss and told me that she loved me and would like to go home with me and be my little girl always, but though I should have liked to take her I could not, for you know I am all alone and have no big girl to look after me even much less a little girl if I should get one. Now, however, I must say good-bye and leave you.

Again thanking each one of you for the kind interest which you are taking in the work which I am trying to do for Jesus in this great lone land. I hope you will all pray for me and for these poor people and remember the little girls and boys of this cold and distant land and ask God to make me a real blessing to them in teaching them of the love of Christ our Saviour. Now, with my best wishes to all my little friends, I am ever, Your most sincere friend, THOMAS J. MARSH.

The Watchman, 50c per annum

A Christian Minister's View on Fast Horses.

The Rev. Dr. Houghton, of Brandon, Pa., recently preached a sermon founded on this text:—"Not every one that saith unto me Lord Lord shall enter into the kingdom of heaven, but he that doeth the will of my father which is in heaven." He said:—"A man professing the Christian religion, and claiming to be a follower of Jesus Christ; is in our city for the purpose of calling sinners to repentance. He has pointed me out as the chief sinner of our beautiful town. I am glad that he commended at the head of the church. I shall try to be fair and entirely unprejudiced. I have no desire to injure Mr. Schivera [a gentleman who had previously attacked Dr. Houghton]. He must stand or fall on his merits. I hope he is conscientious in all he is saying and I pray God's blessing upon him. There is no bitterness in my heart toward him, nor to any of the clergy of Bradford. I think they regret his course. I know they are pure-hearted workers in the Master's vineyard. When I speak of the churches I want to include all Catholics and Protestants alike.

"I shall malign no church, and any who come here to hear such had better leave the hall. The Methodist, the Baptist, the Presbyterian, the Catholic churches are all bringing men home to God. For one reason I like the Catholic church. It is the only one outside of Universalism that allows a fellow to rise up in the next world and ask for a new trial.

"Now that I have spoken of the churches and shown them to be good, I want to attend to the case of Mr. Schivera. I will call up the horse question first. If, as Mr. Schivera remarked in this house, there is no quicker way to get to hell than behind the tail of a fast horse, then I am on the road and mean to stay there.

"If a man who goes to a race course is not fit to preach, I want to find it out and quit. I went to the race course before Mr. Schivera came here and mean to go there after he is gone. And I shall tell you why I think it is right for any man who can, to own fast horses. There is no record of a horse in hell, and if a man goes there behind the horse the chapter of Jeremiah says the hosts of heaven own horses faster than eagles, and I wish I had one of them. (Applause)

"Elijah went up to heaven and took a good team with him. When John looked up to heaven he saw four horses. Also remember that before the throne in heaven were 200,000 horsemen. I thought I'd give Brother Schivera a little Bible in it, so he would be satisfied. But there are no records of horses in torment.

"I love horses and I don't think it a sin to drive them. The race track originated in high society. Under King Henry VIII. the clergy and nobility were forced to own race horses—the common clergy at least one horse under penalty. From that time to date it has been the national sport. In this country some of the ablest and best men are the owners of fast horses. These men believe the fast horse a legitimate industry. It is a matter of opinion. I think it right. Mr. Schivera does not seem to think so. I am not the only preacher in this country who keeps a trotter. Henry Ward Beecher kept them up at Feelskill that could go better than 2.30. A Methodist preacher at Saginaw has a track of his own. Mr. Buck a Methodist preacher of Fr. Dodge, Ia., is a prominent judge and gets up into the stand and holds the ticker on them. Talmage says a man who is not fond of a fast horse hasn't got the love of God in his heart.

"Were it not for the outdoor exercise that I receive from my horses I would scarcely be with you to-night, for my health is broken and my horses help materially to keep me above ground.

"God made the fast horse, and it is no more a sin to ride behind a horse at a fast gait than behind a steam engine. I think it would advance all our churches if more ministers could get enthusiastic over a fast horse, and get out and hitch up a good one and take a drive. Some of my clerical friends say they would like a fast horse, but fear the church would not stand it. Well, I have the courage of my convictions, and I don't think all the horse races on the track at Bradford have done as much evil to the young and the old as Mr. Schivera.

THE FASTEST STEAMER.

The Minneapolis Holds the Record for Big War Vessels.

Speed records, both of the vessels of the great Atlantic ferry and of the warships of naval powers, have of late been so frequently broken that the task of keeping track of the "fastest steamer in the world" has become a somewhat confusing one. From the best available records just now, however, it would appear that the war vessels of appreciable size, ranging up into thousands of tons of displacement, 26 1/2 miles an hour, equivalent to a little over 23 knots, is the highest rate that has been attained, and belongs to the latest of the completed United States cruisers, the Minneapolis, built by Cramps, at Philadelphia.

This figure was reached with triple screws and an indicated horse-power equipment of about 21,000 for 7,350 tons displacement, the dimensions of the ship being 412 feet length, 58 feet beam and 22 1/2 feet draught. Coming down to vessels of smaller size, however, the speed performance is found considerably increased, as exemplified in the new twin-screw torpedo boat destroyer Daring, built for the British navy by Thornycroft & Co. It is the boat for which the claim has been made of being the fastest warship afloat, backed by the remarkable run of a little over 29 knots, or nearly 33 1/2 miles an hour, recently made on the Thames. The mean of three runs was 28,656 knots, or about 32.1 miles an hour, and easily puts the vessel foremost in point of speed. The Daring is 185 feet long, 19 feet beam and 13 feet deep, with a displacement of 228 tons.—Cassier's Magazine.

The Tobacco Waste.

"Such abominable waste! No wonder we are in such an awful state," growled Mr. Merton, puffing a cloud of tobacco smoke from his lips, as he tossed the paper on the table.

"Mrs. Merton looked up inquiringly. "Another appropriation for the state's folly," he said. "Twenty millions sunk already."

"Not quite that," said Mrs. Merton, quietly. "The Capitol is a magnificent building, and the Empire state is proud of it."

"We don't need a palace for legislators to squabble in." Mr. Merton answered, "and the White City is in ruins, at least part of it. More than \$20,000,000 have gone up there. It is madness."

"You forgot the millions of people from all parts of the world who have educated there, my dear. They have been lived in unity side by side, teaching and learning. What beautiful pictures, never to be forgotten, they have carried away. Oh, no; the millions were not wasted."

A lad of twelve sat intently listening. He, too, was "being educated." "The waste that makes my heart ache," resumed Mrs. Merton, "is the 1,200,000,000 worse than wasted in liquor and tobacco every year; the hundred thousand men who yearly lie down in drunkards' graves."

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